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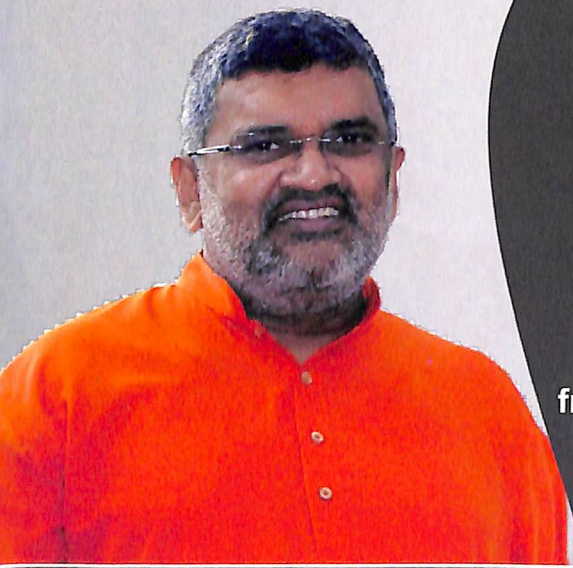
NEW DELHI NEWS BULLETIN

CONCLUDING DISCOURSE ON THE BHAGAVAD GITA

Discourses on the

In English by

SWAMI NIKHILANANDA SARASWATI

December 1st to 7th
Chapter 18
'Essence of the Gita'

from 6:30 p.m. to 8:00 p.m.

All are welcome to attend

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Contents

CHINMAYA CENTRE OF WORLD UNDERSTANDING
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The Bhagavad Gita

We have been listening to our Acharya Swami Nikhilanandaji discourse on the Bhagavad Gita, one chapter at a time for one week in a month. I am sure the people who have been attending the talks would agree that it has been wonderful to be present at Swamiji discourses; difficult to describe for it has to be experienced.

Pujya Gurudev said: 'Gita is a handbook of instructions as to how every human being can come to live the subtle philosophical principles of Vedanta in the actual work-a-day world'. This fascinating Scripture, to quote Pujya Gurudev again, can by 'the fluidity of its eloquence fall like merciful rain upon every broken personality, making it whole by its magic touch.' Each shloka carries a wealth of knowledge to understand, imbibe and lead the dynamic Gita way of life.

As Guruji Swami Tejomayananda has also observed "Use any means to absorb your mind in Sri Krishna. That is all that needs to be done. While living here in the world, remember the Lord and remaining centred in Him, go on performing your duties."

It is Gita Jayanti and Sri Tapovanji Maharaj's Jayanti on 6 December. We will celebrate the occasion listening to Swami Nikhilanandaji conclude the second half of Chapter XVIII, the Essence of the Gita.

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Gita positively prescribes an easy method – not perhaps so easy to practice – however, apparently easy in its description. This technique, they call, the Art of Right Action, in Sanskrit they call it Karma Yoga. Here the secret method advised is that a man of action, when once he has entered the field of activity, should surrender entirely all his shackles – either drawn from the past or lifted from the future or gathered in the present – at an altar of his deep dedication. This altar may be a political ideal, an economic theory, an intellectual idea, a religious faith or even a spiritual belief. In short, in undertaking great endeavours man must have a goal from which he or the community or the nation can constantly draw an infinite quantity of inspiration, and act consistently. Such an inspired action is irresistible and the results should be magnificent.

H.H. Swami Chinmayananda

Take care of your health, wealth and your mind, let them be disciplined and integrated. Fill your mind with love, the ability to withstand passion and anger and then revel in that Brahma Ananda Swaroopa.

H.H. Swami Tejomayananda

Conquest of Illusion

Swami Tapovanji Maharaj

If enjoyment is the body, suffering is its head. Nobody can live without his head. Still, man forgets that the more he enjoys, the more he will suffer.

Even in extreme old age, when the body is in a state of dissolution, man clings to it as if it were still young and healthy and full of vigour. Thus aiming at pleasure and eagerly longing for the prolongation of life, man goes on revolving within the endless circle of *samsara*.

Man is like a caged lion. He cannot get out of the limitations of his senses. He does not recollect that he has fallen from a high state of freedom into abject slavery. Every book on religion may differ widely on other points, but they all agree that man has fallen into a low state, and his paramount duty is to understand his degradation and reclaim himself from that state.

So long as man, however learned, remains in this bondage of illusion, there is hardly any difference between him and the meanest worm. God has given them both the power to know and power to do. Both remain attached to bodily senses; both seek worldly pleasures and suffer greatly. Man can hardly consider himself superior to other creatures so long as he fails to use his reason properly for breaking the bondage he is in. If it only serves to bind him faster to the world, if it only gives sorrow and servitude, how can it make man superior to other animals?

Everywhere around us, we find people who are bound to the body and who inexorably pursue the illusive pleasures of the senses under

the belief, 'I am this body.' If this is what reason does, who can fail to say that reason is the cause of greater bondage and greater sorrow?

With reason man has great things to achieve. Properly utilized, it is the chief requisite for breaking the illusory bondage and realizing God. But the mere possession of it cannot make man worthier than other creatures. It ennobles man to the extent that it serves to achieve the main purpose of human life, namely, the conquest of *maya*.

(From Wanderings in the Himalayas)

According to Lord Krishna the essential dynamics of personality are getting wasted in our ordinary regrets of our past, our anxieties for the future and our excitement in the present. The third chapter of the Gita actually reveals an intellectually satisfactory technique by which all these wastages can be stopped and they can be directed into one's own chosen field of endeavour.

H.H. Swami Chinmayananda

The Dynamics of Togetherness

H.H. Swami Chinmayananda

In all periods of history great thinkers had contemplated for long and conceived plans for the progress of man, and the sum total of it is the civilization or culture that we have now come to live as our inheritance. Into this common pool of knowledge and progress, political pundits, economic rishis, social thinkers and religious prophets have continuously poured all their invaluable efforts and visions. As students of history, when we analyse them all and reach beneath the subtle differences and the apparent contradictions – in the subject – matter or in their mode of expression or in the very nature of their emphasis – we shall see that all of them but preach the glory of 'togetherness' in life. All ethics are contained in it, all social patterns are catering to it, all religions are constantly preaching it and all economic plans have this 'togetherness' as their very goal.

In a healthy community, individuality must be respected and there must be freedom for individuals to grow and to develop. This freedom should never be allowed to sink so low as to touch the depths of licentiousness. No doubt, every individual should have all the freedom, but sometimes this individual freedom destroys the harmonious development of the society as a crime by the economists and as a treachery by the politicians.

This controlled freedom is the secret demand in all civilization, progress and culture. In the sad stories of any nation's fall, in the recorded reports of any decadent culture or in the history of any destroyed civilization, we find the individual freedom has been misused and consequently the communal life ended in a tragic disaster.

In short, a population living in a geographical area cannot in itself constitute a nation. A nation is born only when people come to live in a given area on the globe. Therefore, population must become a people and all efforts at social, political and economic progress have been, and shall ever be, a constant dedicated attempt to raise people out of the available population.

Population is mere number. A community, wherein each individual lives his own selfish, self-centered life, careless of others, unconscious of the disruptions he is creating around him, is not a community at all, it is only a crowd. In a community of sheer numbers there never can be an intelligent progress. When members of a community discover the capacity in themselves, sink their mutual differences, and thus unite together and thereby come to live and strive for a common purpose or goal, there we watch the formation and the glorious achievements of people.

At least in our present state of national emergency, we must pause for a moment and watch ourselves and ask: 'Are we really a nation?' 'Can we today call ourselves people?'

'Is there in us a ready capacity today to sink our differences and prejudices in order to cheerfully strive for and willfully arrive at a common purpose, which is acceptable to all?'

I need not answer these obvious questions. In case your answer is that Bharat is today already a united, self disciplined nation, and that her people are putting forth this integrated strength to reach a common national aspiration, we must congratulate ourselves for it, because, then our future is assured and progress alone can be ours. But, in case, in Bharat we feel that we have yet to consolidate and discover our fuller unfoldment and thereby come to evolve ourselves to be people, the question is 'how can we achieve this now?' The political and the social sciences give no direct method for immediately reversing the disintegrating forces playing so relentlessly now upon the fabric of the community.

An economic vision no doubt, for a short time, may give an artificial look of integration and to that extent we find a temporary communal or national integration during the natural enthusiasm of an age of planning or during any period or revolution or in any era

of war. This cannot accomplish an integrated full development of a nation, as this enthusiasm is never sustained long enough to yield any perceptible fruits. It is at such junctures in history that the available political system crumbles, the economics planning fails, the nation falls and the man decays.

I am not at all an alarmist, but I must admit that, if we were to rub our eyes and look around us today, at least with a minimum sense of scientific detachment, we shall observe that we have much more to do in building our nation. As we have already indicated, a nation is not built merely by the great things we might possess or manage to procure. It is essentially rooted in the texture and quality of each individual and his attitude towards the world around him.

This is a problem wherein other objective sciences have no solution to give. The social and political philosophies have no practical remedy to suggest. And yet, none of these philosophers will willingly ever admit their helplessness. Thus we find improvement of health, enriching the pockets, stepping up production, removal of communal equalities, a social law discarding religion, an administration advocating secularism and encouraging technology etc. are suggested by the modern sociopolitical philosophies, as remedies for improving the texture and quality of man, and as sure schemes for nation building. The fallacy in the argument must be obvious even to the very promoters and champions of pure materialism and sheer objectivity in political and social reconstruction.

I am not one of those who does not believe in the necessity for social revolutions nor am I blind to the urgency of planning for my country. The tragic poverty of Bharat must be removed and national wealth must be increased. Industrial adventure and the consequent wealth production must be successfully undertaken and pursued with determination. But along with these the quality and texture of vision and character of the members of the community also must expand and improve.

A science, which has a ready plan for the unfoldment of individual man, is found in all the scriptures of the world. And when a student declares that among them all Vedanta is the most complete, he is not saying so because of his blind fanaticism but his assertion is because

of the completeness of its total scientific approach. The theories that explore this problem, contemplated upon and discovered by the specialists called the 'Rishis', constitute 'Philosophy' and the practical instructions upon how to subjectively achieve the perfections, indicated as possibilities by the philosophers, constitute 'Religion'.

The Science of Man-making is the essence of all true Scriptures. The pure science of life is 'philosophy', and the technology meaning the applied science of life is 'religion'. In Bharat, during all our illustrious past, we had lived and achieved as people, and we have a full grown national consciousness of togetherness. Inspired by the common ideal, we lived an integrated life of progress and glory, of profit and prestige, supremely creative in every field of our national endeavour. This entire national spirit seems to spring up in Bharat from the spiritual culture of this sacred nation.

Serious study of and open discussion upon, the scripture alone can help us discover a way of life, which can inspire all, because it springs from the very National genius. Integrated individuals constitute among themselves a healthy community and the co-ordinated inspired efforts of the communities come to build up the nation.

Such a united country, wherein each citizen is inspired to give his best in a spirit of dedication and selflessness, demanding for himself nothing more than the privilege of serving the country, becomes a nation of destiny, with power and strength to make its own future. This dynamics of togetherness is to be discovered immediately and this is an urgent demand upon us forced by the present history of the world.

To the extent we come up to answer this challenge of the times to that extent we are assured of our continued future, perhaps not only as a happy, united, progressive nation but also as a beacon star for the restless world to follow and reach a more rewarding peace and a more meaningful progress.

अपरोक्षानुभूति

पूज्य गुरुदेव स्वामी चिन्मयानन्द

शेष भाग

कोई दवा कितनी ही जोरदार क्यों न हो केवल नुस्खा पढ़ते रहने से भला रोगी कैसे स्वस्थ हो सकता है। स्वस्थ होने के लिए तो उसे दवा खानी पड़ेगी। प्राणिओं का असली स्वभाव 'स्वास्थ्य' होता है, रोग नहीं। बीमारी शरीर की एक अस्वाभाविक अवस्था है। जब किसी ज्ञात या अज्ञात कारण से यह शरीर अपने स्वाभाविक रूप से दूर हट जाता है तब उसे रोगी कहते है। इसलिए स्वस्थ होने के लिए कुछ नया प्राप्त नहीं करना है, बल्कि उन कारण ों को दूर करना है जिनके कारण शरीर अस्वाभाविक अवस्था में चला गया है। कारणों के दूर होते ही स्वभाविक अवस्था सहज ही, अपने–आप आ जायेगी।

साधक द्वारा स्वयं आत्म–प्रयास किए जाने के महत्व व आवश्यकता को समझाने के लिए आचार्य एक और उदाहरण देते हैं। वे कहते हैं कि पृथ्वी में गड़ा हुआ धन तभी प्राप्त किया जा सकता है जब कोई जानकार व्यक्ति सही स्थान बताए, फिर वहाँ की जमीन खोदी जाए और ऊपर का सब मलबा हटाकर धन का पात्र बाहर निकाला जाए। केवल धन–धन पुकारने से वह स्वयमेंव बाहर नहीं आएगा। इसी प्रकार निर्मल आत्म–तत्व जो माया और उसके आवरणों में छिपा हुआ है, किसी ब्रह्मविद् गुरू के उपदेशों के श्रवण, तत्पश्चात् स्वयं के मनन और निदिध्यासन के सहारे ही जाना जा सकता है। अपने ही ह्रदय में स्थित, प्रकृति के आवरणों के नीचे छिपे हुए पूर्णत्व के उस अनन्त भण्डार को हमे खोज नीकालना है। यह खजाना अन्य कुछ नहीं बल्कि स्वयं अपना ही आत्म स्वरूप है।

आध्यात्मिक खजाने की खुदाई के लिए विचार की गैंती और विवेक की कुल्हाड़ी की आवश्सकता होती है। इनसे ही मिट्टी–कंकड़ युक्त ऊपरी मलबा अर्थात् देह–मन–बुद्धि के प्रति आसक्ति दूर होती है। अविघा व्यक्ति को भ्रम में डालती है और विक्षेप उत्पन्न करती है। मनन व ध्यान के अभ्यास से मन के विक्षेप कम होते हैं और चित्त में एकाग्रता आती है। चित की एकाग्रता 'विचार' के लिए उपयुक्त होती है जिसके सहारे साधक पहले परोक्ष ज्ञान प्राप्त करता है और फिर आत्म स्वरूप की अपरोक्षानुभूति। मुक्ति का यही एकमात्र साधन है।

The Sadhana of Bhakti

H.H. Swami Tejomayananda

Devotion is essentially of the nature of love, it is not a mere physical attraction to or an intellectual appreciation of a thing or a person. The abode of love is neither the body nor the intellect. But the heart. And as such, no amount of intellectual study or logical analysis can ever reveal its true nature. The only sure way to know love is to feel it in the company of those whose hearts are ever filled with its nectar. However, being endowed with the faculty of intellect, we cannot but ask for a logical explanation of the nature of love.

There are two aspects of love: the higher and the lower. The lower is infatuation or attachment to a particular thing or being, whereas the higher is devotion to a person or an ideal greater than us. The main difference between the two is that the former is ever unsteady and short lived, while the latter is steady and everlasting. The truth of this can easily be experienced in our daily lives. From childhood to old age, our attachment to things keeps on changing, but our love for our mother remains the same. There is a remarkable difference between the effects that these two aspects of love produce in our minds. Attachment gives rise to craving, longing, agitation and sorrow, while contentment, peace and happiness come naturally to a person whose heart is filled with devotion.

The highest form of devotion is directed toward the Lord of the universe. One may doubt whether such a Lord really exists. This doubt is resolved with further inquiry. The very existence of this universe proves the existence of a cause as infinite that cause being the Lord Himself. Once this truth is recognized, no individual can consider himself as an entity separate or independent from this great, omniscient and omnipotent Lord. This knowledge results in the cessation of a misconceived individuality, which in the language of devotion is referred to as surrender of the individual (*jiva*) at the feet of the Lord. Once surrendered the *jiva* no longer entertains the thought of his own will or desire as separate from the Lord's since the *jiva* totally identifies with Him.

A true devotee knows his essential identity with the Lord. At the empirical level, while experiencing this physical world, the devotee works with an attitude of worship toward his Lord. The entire universe is considered as the form of the Lord, and the devotee as His servant. This is the highest form of devotion, since nothing is excluded from the loving heart of the devotee.

Our common experience is that an object may be one, but its expressions may be many. This holds true for devotion as well. Some devotees revel in the formless Reality, which is their own blissful Self, whereas others find a great joy and satisfaction in the worship of a form. They worship the Lord of their hearts by singing His praises and glories or listening to His stories. This is true not only in the initial stages of *sadhana*, but even after the attainment of Self Knowledge. Thus expressions may be varied but the devotion is the same. True *sadhana* should be done with love and love alone, only then can it give us the promised bliss of God Realization.

Bhagavan Ramana Maharshi, a great saint of India, in his Upadesa Saram has dealt with this topic in a way that is very revealing. Any object is said to have three aspects: a name, a form and a reality (the substance out of which it is made). For example, consider a gold ring – it could be a wedding ring, earring or nose ring. The name is 'ring', the form is round and the reality is the gold from which it is made. In the same way, think of the Lord. His names are countless, the total universe is His form, and Existence Consciousness is His true nature.

·Bhagavan Ramana Maharishi states that we, as seekers have three equipments body, speech and mind) with which we invoke the Lord in His three aspects. With the body we worship the Lord's form (*puja*), with speech we chant His name (*japa*) and with the mind we do meditation (*dhyana*) upon His true nature. In the early stages we do not recognize the universe as the form of the Lord, and we are thus advised to worship Him in a given form. This particular form of the Lord is called *Ishta Devata* in Sanskrit. According to the form we choose, we should then do *japa* of the name of that form whether it be Rama, Krishna, Shiva or any other form which is close to our hearts. Regularity and sincerity of devotional practices brings about purity and singlepointedness in the seeker. Devotion to the Lord grows steadily making the mind fit for the higher stages such as meditation and realization.

The best way of cultivating devotion is to be in the presence of great saints. This is granted by the grace of the Lord Himself. Our duty is to pray to Him with a sincere heart, He does the rest. We must remember the gains of devotion and the consequent vision of God does not stem from our *sadhana* or efforts, but results from the boundless compassion of the Lord for His devotees. *Sadhana* serves to attract the devotee's attention to the Lord. He, in His love and compassion cannot but see His devotees free from sorrow and suffering and reveals Himself to them.

Lord Krishna says in the Gita: The one whose mind and senses are under his control, meaning, who is disciplined, is a happy person.

H.H. Swami Tejomayananda

The Bhagavad Gita Chapter VI

Dhyana Yoga

Swami Nikhilananda Saraswati

...continued

- In the state of *Samadhi*, one experiences the bliss of the Self which is unconditional. I am Happiness.
- One who is interested in the Essence will reach the ultimate goal. But one who is not interested in the Essence will be roaming in this *Samsara* for endless lifetimes.
- In sleep, the mind gets dissolved in ignorance. In meditation the mind gets dissolved in the Self, in Consciousness. Only awareness remains.
- The mind becomes silent when no attention is on it.
- As soon as a thought comes into the mind, the mind creates a dream world for us.
- The mind has to be trained and educated to meditate. Trained means to make the mind do the same thing again and again. Educated means to teach the mind about what is Real and not real.
- A lot of effort is required to attain joy in the world, but the joy of the Self is effortless.
- In the beginning of meditation, we have to withdraw our attention from the world. But once we come to recognize the Self, we will know the world is an expression of the Self. We will see the Self in the world.
- If the mind is restless then we cannot meditate.
- All the time we are trying to please the ego and if the ego is pleased, there is great joy.
- The ego is very sweet but for a spiritual seeker it is a great obstacle. One has to destroy it.
- The mind has a natural tendency to get distracted i.e. paying attention to one object then to another.

- Mind is a continuous flow of thoughts and has its own habits. Just as each one of us has our own unique fingerprints, so also each one of us has our own unique habits of the mind.
- The habit of the mind is self-preservation and pleasure-seeking.
- The mind moves according to its habits and also functions based on its understanding and the deep convictions we have.
- When one gains the right *Vairagya*, one loses the taste for worldly pleasures.
- Values are a set of positive convictions. Value the value and then you can follow it in your life.
- *Abhyaas* or will-power and *Vairagya* or knowledge, this is the two-fold path to control the mind.
- Meditation is paying continuous attention to the Self. The subtlest form of expression is awareness – be Self-aware.
- Spiritual evolution cannot be measured by external signs because spiritual evolution is very subtle.
- We carry our convictions with us from one lifetime to another. What we have to acquire is the right type of convictions.
- Whatever *sadhana* we are doing, we should do it sincerely, with all faith and trust and continue on this path. Bhagavan will take care of us and give us the result of the *sadhana*.
- No effort put forth on the spiritual path goes waste.
- People know the strength of action, they know the strength of the mind, and they know the strength of the intellect. But subtler than that, is the strength of a meditator. He can lift the consciousness level of the whole world.

(Compiled from the discourses by Swami Nikhilananda Saraswati on the Bhagawad Gita Chapter VI)

... Concluded

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A Painting Experience

Sunday 11 December 2011
10:30 a.m. to 12:30 p.m.

Exploring Art along with famed illustrator Shri Suddhasattwa Basu and Chinmaya Mission's Youth Wing.

SUNO EK KAHANI

Saturday & Sunday 10 and 11 December 2011
10:30 a.m. onwards

Chinmaya Mission's *Bala Vihar* ~ regales the child in everyone with some 'telling' stories, along with fun and games.

'PRAKRITI NAMAH'

A Tribute to Nature

Treasure Hunt and Quiz

Saturday & Sunday 10 and 11 December 2011

A Treasure Hunt that highlights Chinmaya Mission's respect and concern for our environmental heritage and the values enshrined in our ancient texts and scriptures.

INTERACTIVE SESSIONS

Daily 2:30 p.m. – 4:00 p.m.

SWAR SE ISHWAR TAK

Friday 9 December 2011

A session on Music as a pathway to the Supreme, inspired by the philosophy of Swami Tejomayananda

A MASTER FOR ALL SEASONS

10 December 2011

A session built around the Dialogues and Select Readings highlighting the person Swami Chinmayananda

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Tell Me How?

Tell me how not to be pliant like a willow
When winds of deceit and subterfuge blow?

To stand correct and straight amidst
Overwhelming corruption and hate?

Tell me how to fight war and strife
With a white glove and no knife?

To cry a little more now and then
On seeing killing, riots and mayhem?

Tell me how to tolerate and bear
The mindless destruction of Life everywhere?

How to feel a wrenching pain
As hunters shoot down for profit and gain?

Tell me how not to turn my face away
From gnawing poverty and hunger every day?

Tell me how to experience the same
Of those tortured and maimed?

Tell me how to be a lotus in the lagoon
Despite muddy waters, in full bloom?

Tell me how to revere and hold sublime
All Life in its variety Divine?

Tell me how, O Sage, to pray,
Bringing Compassion, Awareness and Oneness
Into our lives each day?

Rupa Anand February 15 2011
After the riots and chaos in Egypt Jan 2011 and the multitude of scams breaking out in India.

'In' or 'On'

A million $ question !

Sharda Chawla

TOI, Oct. 25, 2011

A headline in the supplement of a leading English daily (TOI, October 25, 2011) caught my eye and left me shell-shocked!

As I read it, my mind went back to Swamini Vimlananda's lecture on "Happy Parenting" delivered just two days earlier (October 23, 2011) at Chinmaya Mission, Delhi. Parenting, she had said, is a challenging as well as fulfilling task. The role of parents she continued, is very similar to that of a potter who first prepares the clay, puts a lump on the wheel and then moulds it—slowly but surely. Using both his hands, he skillfully expands the clay with a firm hand inside and supports and shapes it gently with the other hand from outside.

To carry the analogy further, parents shape and mould the children with both hands—the hand of love and the hand of discipline. And all parents want to do it irrespective of caste, creed, name or status.

The question arises—Do we, as parents, know whether we are doing the right thing? Do we at all know the classic difference between good parenting and not-so-good parenting! One can easily argue that there is no ideal way of bringing up children, for, each child is different and comes with his/her own Karmic baggage. In the words of Kahlil Gibran —

Your children are not your children.

They are the sons and daughters of Life's longing for itself.

They come through you but not from you,

And though they are with you yet they belong not to you.

You may give them your love but not your thoughts,

For they have their own thoughts.

You may house their bodies but not their souls,

For their souls dwell in the house of tomorrow.

Very true! But we can definitely give them good *samskaras* by way of a sound foundation for future. These *samskaras* given by parents and elders (more through behaviour and less through lectures) are different from *Vikaras* that children pick up along the way during their interaction with the world around.

And pray, how does one do that? With the help of, and by following, Pujya Gurudev's महावाक्य "Invest IN the child and not ON the child." The difference between these two situations is not just of the use of prepositions. In fact, one is a complete reverse of the other. When we invest IN the child, we work around his/her basic traits, qualities of head and heart, character building and so on. Investing ON the children is more at the gross level—like sending them to prominent schools, dressing them up in branded clothes and shoes. The list is long and endless, for all parents do want their children to be well-turned out!

As a young mother, I was no different ! Long back, I remember being gently chided by my grandfather—the single most important influence on my life—when I was happily absorbed in fixing a matching clip on my first born's hair! All he said was, "Hope you will take equal pains in giving your little angel sound values in life !" My grandfather was a well-read man and I have a hunch that he must have had Abraham Lincoln's "Letter to His Son's Headmaster" in mind –

Steer him away from envy, teach him the secret of quiet laughter. ... Teach him to ponder the eternal mystery of birds in the sky, bees in the sun, and flowers on a green hillside. ...

In school, teach him it is far more honorable to fail than to cheat. .... Teach him to have faith in his own ideas, even if everyone tells him they are wrong. .... Teach him to be gentle with gentle people, and tough with the tough. ...

Teach him to learn to lose....and also to enjoy winning. ... Teach him never to put a price tag on his heart and soul. ...

Treat him gently, but do not cuddle him, because only the test of fire makes fine steel. ...

To come back to Swaminiji's discourse, the role of a 'parent' (you can read 'teacher' also) can be compared to a gardener too, who plants seeds with a prayer in his heart, nurtures them caringly with water and manure and loves every single plant of the garden irrespective of its size, colour or fragrance—never comparing one with the other. Similarly, nothing gives more joy to parents than seeing their children grow, bloom and blossom.

Talking of growth and development, Swaminiji explained the 4 aspects of growth in a child's personality.

• Physical • Emotional • Intellectual • Spiritual

As parents, we are very familiar with all this, but she added a word of caution by way of questions. All of us, she said, need to pause and ask ourselves—Are we readying the child for his next examination or are we preparing him for life? Do we want the child to outshine others in academics alone or are we giving due importance to his behaviour and attitude also? Is he learning to share and be compassionate and loving or is he a bundle of pride and arrogance? Are we making him humane and respectful towards elders or is he completely selfish and self-centred? Is he sensitive towards Nature and the environment around him or is his mental growth limited to closed, air-conditioned Malls? Are we letting him savour the little joys of life like the chirping of birds, a sunset or a nature walk or are we pushing him too much towards better marks and higher grades? Does he enjoy stepping out for outdoor games or is he becoming a couch potato with an ipad in hand? Are we letting him be by himself occasionally or is someone always entertaining and supervising him?

Painful questions these! But we really need to go into a pause mode and say aloud with Bertrand Russell that a child who does not grow with nature will never be happy in life. We really need to know—Why are we robbing children of their childhood? Why are we pushing them to grow up too fast, too soon?

But all is not lost. Once we become aware of the need for change, we can still do some mid-course correction and give children a better,

more balanced atmosphere. We can (and we must) give them a strong foundation—for only that edifice will last which is founded on goodness, whereas the one based on deceipt and falsehood will crumble in no time. The comparative examples of Infosys and Satyam are too wellknown to be recounted!

Goodness and values have to be cultivated whereas smartness can be acquired along the way. We want our children to look smart, walk smart and talk smart. Very well! But Swaminiji suggested—let all this smartness be on the foundation of essential goodness. Love them when they are young (लालयेत्), start disciplining them as they cross the age of 2/3. Care for them, give them fun, give them laughter, gently guide them but also chide them if needed. (Once they are in their teens, the role of parents undergoes a change and one needs to be more friendly and understanding—मित्रवत् आचरेत्).

But all along, the emphasis on goodness is not to be forgotten. So that, in the words of Swami Vivekananda, the divinity in them blooms and they have faith in something noble and high!

In brief, "Children are not vessels to be filled but lamps to be lit." The choice is entirely ours—whether we want to invest IN or ON them!

Om Tat Sat

Swamini Vimalananda's 'Sure Mantra For Success'

17 to 23 October, 2011

We at Chinmaya Mission, Delhi were delighted to welcome and receive Swamini Vimalananda. Her discourses based on the Bhagavad Gita – 'Sure Mantra for Success' and her talks on the Amritabindu Upanishad were highly appreciated.

Her guidance on the subject of 'Happy Parenting' and 'Handling Emotions' were greatly valued.

OBITUARY

Smt. Sheela Sharma passed away on July 23, 2011 in New Delhi. She was a senior and long time devotee of Pujya Gurudev. In earlier times, she had organized Gurudev's first *Jnana Yajnas* in Rewa, Allahabad, Kanpur, and Agra. She was an acclaimed writer in Hindi, but when Gurudev asked her to translate his Upanishad commentaries, she left her own ambitions of writing books, and translated most of his commentaries into Hindi. In his *Vedanta through Letters* book, Gurudev reminisces about the wonderful memories spent with her family in Rewa. In her later years, when she lived in Delhi, there was never a time that she did not visit Gurudev in the early hours of the morning, during his passing visits to Delhi. Gurudev too stayed at her residence many times in response to her complete devotion – which she showed in many ways – translating books, organizing *yajnas*, knitting socks, cooking food etc. In fact, the last time Gurudev ate a meal in Delhi, "His last supper," on June 7, 1993 at Delhi airport, it was brought by Sheela Sharma.

Chinmaya Mission Delhi acknowledges her deep devotion to Pujya Gurudev, and we will miss her presence in all functions. However, knowing that she was a highly evolved person, we know she rests in Him.

STUDY GROUPS BALAVIHAR YOUTH CLASSES & CHANTING BHAJANS

Tuesday

Time	Class / Venue	Contact
11:30 a.m. to 1:00 p.m.	**THE BHAGAVAD GITA** K-94, Hauz Khas Enclave New Delhi-16	Ms Poonam Prasad 9811853903 Smt Prarthana Saran 9891386924

Wednesday

Time	Class / Venue	Contact
5:30 p.m. to 7:00 p.m.	**THE BHAGAVAD GITA** A-11, Geetanjali Enclave New Delhi-17	Smt Prathana Saran T. 32444104, 9891386924, 46081326

Thursday

Time	Class / Venue	Contact
11:00 a.m. to 12:15 p.m.	**THE BHAGAVAD GITA** C 625 New Friends Colony New Delhi-65	Rama, Madhu M. 9810152238
7:00 p.m. to 8:30 p.m.	**JÑANASARAH** by Swami Tejomayananda 15, Ishwar Nagar, 1st Floor Opp – Hotel Surya, New Friends Colony New Delhi-65	Mithul Seth M. 9811208575

Friday (1st & 3rd of the month)

Time	Class / Venue	Contact
11:30 a.m. to 1:00 p.m.	**THE BHAGAVAD GITA** 218-SFS, Hauz Khas Apt. New Delhi-16	Mrs Raj Gupta 26963113/9971801009 Smt. Prarthana Saran 32444104/ M. 9891386924

Every 1st Friday of the month

Time	Class / Venue	Contact
5:30 p.m. to 7:30 p.m.	**CVS Meeting** for New Rajinder Nagar Satsang Bhavan R-814, New Rajinder Nagar New Delhi-60	Shri D.K. Joshi M. 9999777198

Every Friday

Time	Class / Venue	Contact
12:00 to 1:00 p.m.	**MANMAKING PART 1** A-9/34, Vasant Vihar, New Delhi	Mrs Parveen Bahl M. 9810067635
5:30 p.m. to 7:00 p.m.	**THE BHAGAVAD GITA** **& BHAJANS BY** Satsang Bhavan R-814, New Rajinder Nagar New Delhi-60	Dr. Prof ML Chawla Dr. Prerna Arora Shri D.K Joshi M. 9999777198

Sunday

Time	Class / Venue	Contact
11:00 a.m. to 12:30 p.m.	**BHAGAVAD GITA** (In Hindi) B-9 Green View Apartment Sector 9, Rohini, Delhi-110085	Ms Mithlesh Sharma Dr. O.P. Dubey T. 27552557 M. 9891270535

YOUTH CLASS

Sunday

Time	Class	Contact
10:00 a.m. to 11:30 a.m.	**Special Class for Youth** (15-30 years)	Swami Nikhilananda Saraswati

CHANTING/BHAJANS		
Saturday 11:30 a.m. to 12:30 p.m.	**Chanting Class with Anandji** Chinmaya Mission 89, Lodhi Road, New Delhi-03	T. 9818691217
BALAVIHAR CLASSES		
Sunday 10:00 to 11:30 a.m.	**BALAVIHAR** (5 to 15 years) Chinmaya Mission 89, Lodhi Road, New Delhi-03	Shri Anandji Ms Meera Kapoor & Padmaja Lal Neeraj & Ms Mona Malkani T. 24643301, 24697848
10:00 to 11:30 a.m.	**BALAVIHAR** (5 to 15 years) Chinmaya Vidyalaya Vasant Vihar, New Delhi-57	Mrs Mithu Hira M. 9811588857 Mrs Sarala Chandran M. 9873287976
Saturday 11:30 a.m. to 12:30 p.m.	**BALAVIHAR** (5 to 10 years) B 2/7 Safdarjang Enclave New Delhi 29	Ms. Anju Bagla M. 9810021672
3:30 to 4:30 p.m.	**BALAVIHAR** (5 to 10 years) M-74, G. K.-II, New Delhi-19	Mrs Sharda Chawla M. 9810506169
5:00 p.m.	**BALAVIHAR** (5 to 15 years) 35, NRI Complex Mandakini, GK-IV, New Delhi-19	Mrs Nanita Sharma M. 9811779112

Mission News

CHINMAYA VANPRASTHA SANSTHAN

The monthly meeting of CVS took place on 5 November at 4 p.m. Ms. Mithlesh Sharma could not take the class as she was out of station. The members had an interaction session. Forthcoming visit to Rishikesh was discussed and all the participants were intimated about the details. The meeting ended with light refreshment and fellowship.

The monthly meeting of December 2011 will take place on 3 December in the Satsang Hall at 4 p.m. as per details below:

4 to 5 p.m.	Study of Atma Bodha
5 to 5:45 p.m.	Guest Speaker
5:45 to 6:15 p.m.	Light refreshment and fellowship

CHINMAYA MISSION, GURGAON

A-182 Regency Park -1, DLF City, Phase - IV, Gurgaon - 122002 Tel: 2570447

REGULAR CLASSES BY BR. NAVANEET CHAITANYA		
Sunday		
10:00 to 11:30 am	Ram Charit Manas	A-182 Regency Park-1 DLF Phase 4 Gurgaon Tel: 2570447
Monday		
5:00 to 6:30 pm	Bhagavad Gita	Punjabi Bagh, New Delhi Ms. Manju Gupta Tel: 9999255666
Tuesday		
8:00 to 9:00 am	Mundaka Upanishad	A-182 Regency Park-1 DLF Phase 4 Gurgaon Tel: 2570447
Wednesday		
8:00 to 9:00 am	Vivek Choodamani	A-182 Regency Park-1 DLF Phase 4 Gurgaon Tel: 2570447
Thursday		
8:00 to 9:00 am	Mundaka Upanishad	A-182 Regency Park-1 DLF Phase 4 Gurgaon Tel: 2570447
11:30 am to 1:30 pm	Ram Charit Manas	NOIDA, Raman Batla Tel: 9810066730
Friday		
11:00 am to 1:00 pm	Comparative Study of Atmabodh and Tatvabodh	New Friends Colony & Maharani Bagh New Delhi Ms. Kapil Duggal Tel: 9810947254
Saturday		
6:00 to 7:30 pm	Bhagavad Gita	D- 64 South City 1, Sector 29, Gurgaon Ms. Meera Chauhan Tel: 9818099124

CHINMAYA MISSION, GURGAON
LIST OF BAL VIHAR CENTRES IN GURGAON

Sevika's Name	Address	Phone no	Batch	Email ID
Ms.Kalpana Shankar	503 A,Beverly Park I, DLF Ph II, MG Road, Gurgaon	098101 22894	Saturdays 11am – 12 noon	kalps31@yahoo.com
Ms.Rajni Ram-kumar	Tower 18, 1102, Heritage, M.G.Road, DLF Ph II, Gurgaon	098112 95029	Sundays 11am – 12 noon	rajniaishu@yahoo.co.in
Ms.Lalitha Prakash	D-4/17, SF, Exclusive Floors, DLF Ph V, Gurgaon	098711 18676 098716 76144	Saturdays 10.30 - 11.30am	lalita_prakash06@yahoo.co.in
Ms.Nupur Kumar	A -71, Oakwood Estate, DLF Ph II, Gurgaon	099100 78284	Fridays 5.30-6.30pm	nupurkumar@yahoo.com
Ms.Subbulakshmi Ganesh	G-052,Regent House, DLF Ph IV, Gurgaon	098186 74761	Saturdays 4pm – 5pm (Jr) 5pm – 6pm (Sr)	Subbulakshmi.ganesh@gmail.com

CHINMAYA MISSION, HANUMAN MURTI
SECTOR-37, NOIDA
PROGRAMMES FOR DECEMBER 2011

1 Dec	7.00 a.m. - 7.45 a.m.	Pujya Gurudev's Paduka Puja
6 Dec	6.30 p.m. - 8.00 p.m.	Sundarkand Parayan - Chanting of Sundarkand
18 - 24 Dec	6:30 p.m. - 8.00 p.m.	Prashno Uttar Ratnamalika Swami Chidrupananda
19 - 24 Dec	7:00 a.m. - 8:00 a.m.	Mandukya Upanishad Swami Chidrupananda

SPECIAL PROGRAMME

Ramayana Study Class at Chinmaya Mission, Noida

By Br. Navaneet Chaitanya

Every Thursday 11.30 a.m. - 1.30 p.m.

OTHER PROGRAMMES

Poornima:	Chanting of Lalitasahsranaam Date : 10 Dec Time 5:00 p.m. – 6:00 p.m.
Pradosh Puja:	Chanting of Rudram & Chamakam & Rudrabhisehk Date : 7 & 22 Dec Time 5:00 p.m. – 6:00 p.m.
Ekadashi:	Chanting of Vishnusahsranaam Date : 6 & 21 Dec Time 5:00 p.m. – 6:00 p.m.
Bhajans:	Every Tuesday - Time 5:00 p.m. – 6:00 p.m.

Hanuman Chalisa and arti every day at 5:45 pm

H.H. SWAMI TEJOMAYANANDAJI'S ITINERARY DECEMBER 2011			
1 – 7 Dec	Kolkata	Jnana Yajna	Smt Sarla Birla Birla Park 18 Gurusaday Road Kolkata 700019 West Bengal T. 91 33 2287 5424
9 – 16 Dec	Sri Lanka	Jnana Yajna	Shri Mahenthiran 53 Bullers Lane Colombo 7 Sri Lanka T. 94 11 269 2304 247 3928 M. 94 7168 84598
17 – 23 Dec	Mumbai	Classes for Brahmacharis	T. 91 22 2857 8647
24 Dec – 1 Jan 2012	Kolwan	Camp in English Atma Bodha	Chinmaya Vibhooti At Post Kolwan Taluka Mulashi Pune 412 108

CHINMAYA RANJAN DELHI

Swamini Gurupriyananda

invites you to discourses on the

BHAGAVAD GITA

by

Br. Navaneet Chaitanya

on Monday 12 December 2011

6 to 7: 15 p.m.

Kali Mandir, Netaji Subhash Hall, Chittaranjan Park
New Delhi 110019

All are cordially invited

Programme for December 2011

To be held at Chinmaya Mission 89, Lodhi Road New Delhi 110003

SWAMI NIKHILANANDA SARASWATI'S PROGRAMMES

1–7 Dec	Bhagavad Gita Chapter XVIII	
6:30 to 8 p.m.	Essence of the Gita	
Tuesdays & Thursdays		
7:15 to 8:30 a.m.	The Quintessence of Vedanta of Sri Sankaracharya	
Every Wednesday		
7:15 to 8:30 a.m.	Interactive Study Class Hymn to Sri Dakshinamoorthy	
Saturdays		
10:00 to 11:30 a.m.	Sri Ramana Gita	
Sundays		
10:00 to 11:30 a.m.	Classes for Youth (15-30 years)	

WELCOME 2012 PROGRAMME

10:00 p.m.to midnight	Sri Vishnu Puja & Sahasranam Archana in the presence of Swami Nikhilanandaji Saraswati	

THE WINNING WAY 1ST ANNUAL SPIRITUAL FESTIVAL

9–11 Dec	Book Reading, Video Screening, Food Zone, Chinmaya	
10:30 a.m. to 6 p.m.	Chetna Visit, Interactive Sessions and Meditation at Chinmaya Mission	

SHRI ANANDJI'S PROGRAMMES

Saturdays		
11:30 to 12:30 p.m.	Learn Chanting	Shri Anandji/Mithlesh
Sundays		
8:30 to 9:30 a.m.	Talks on Bhagavad Gita	
10:00 to 11:30 a.m.	Bal Vihar	

REGULAR PROGRAMMES AT CHINMAYA MISSION, DELHI

Saturdays		
8:30 to 9:30 a.m.	Sanskrit Classes	Dr. Santosh Shukla
5:00 to 6:00 p.m. (except first Saturday)	Bhajan Class	Shri Anandji Mithlesh
Sundays		
10:00 to 11:30 a.m.	Bhagavad Gita	Mrs Chandralekha Dhir Anandji, Ms Meera Kapoor, & Padmaja Lal
10:00 to 11:30 a.m.	Bal Vihar	Neeraj & Mona Malkani

REGULAR PROGRAMMES OUTSIDE CHINMAYA MISSION

Alternative Thursdays 4:30 to 5:30 p.m.	Kaivalya Upanishad Maya Enclave, New Delhi	Anand Sharma Mrs Shail Bihari M.9818810301
Fridays 11 a.m. to 1 p.m.	Tattva Bodh & Atmabodh Community Centre, Maharani Bagh	Br Navaneet Chaitanya Mrs Kapil Duggal M. 9810947254
Every 3rd Sunday 4:30 p.m. to 6:30 p.m.	Bhaja Govindam A-76, 1st Floor, Vivek Vihar Opposite Sachdeva College ND-95	Br. Navaneet Chaitainya Shri Rohit Puri M. 9971893331 Smt. Sarika Puri M. 997183339
Sundays 11:00 to 12:30 p.m.	Bhagavad Gita Class in Hindi C/o Dr.O P Dubey Rohini, Delhi-85, T. 27552557	Ms.Mithlesh Sharma B-9 Green View Appt Sec-9 M. 9891270535

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगनसदृशं मेधवर्ण शुभङ्गम्।
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यं
वन्दे विष्णुं भवभयहरं सर्वं लोकैनाथम्।।

Let us together pray for world peace and solidarity

Welcome 2012

With

Sri Vishnu Puja

and

Sahasranam Archana

In the presence of

Swami Nikhilananda Saraswati

31 December 2011 10 p.m. to midnight

Chinmaya Mission, 89 Lodhi Road,
New Delhi 110003

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